

D. Andrewes Sermon of the, &c.

suffering, a Day to vs of serious consideration and Regard of them both.

It is kindly to consider *Opus diei, in die suo*,
The worke of the Day, in the Day it was wrought : and this day it was wrought.
This Day therefore, whatsoeuer businesse be, to lay them aside a little ; whatsoeuer our haste, yet to stay a little, and to spend a few thoughts in calling to minde and taking to Regard, what this Day the Sonne of God did and suffered for vs : and all for this end, that what hee was then, we might not bee ; and what he is now, we might be for euer.

Which, Almighty God graunt we may doe, more or lesse, euen euery one of vs, according to the seuerall measures of his grace in vs, &c.



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2.

8. 24. 14²

T W O

Sermons preached

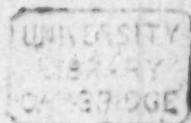
before the Kings Maiestie at
Whitehall. Of the Birth of
CHRIST.

The one on Christmas
day ANNO 1609.



The other on Christmas day
last ANNO 1610.

¶ By the Bishop of *Elie* his Maiesties
Almoner.



¶ Imprinted at London by *Robert*
Barker, Printer to the Kings most Excel-
lent Maiestie. ANNO 1610.

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A S E R M O N

P R E A C H E D B E -

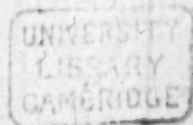
fore the Kings Maiestie

at White - hall,

On Munday the 25. of De-
cember, Being Christmas day,

ANNO 1609.

¶ By the Bishop of *Elie* His
Maieslies Almoner.



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bert Barker, Printer to the Kings
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Anno 1610.



A S E R M O N

P R E A C H E D

at the Kings Arms

in W. B. A. A.

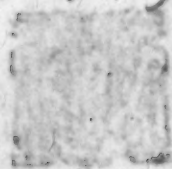
On Monday the 25. of Dec.

1688

Ann. 1688

By the Rev. Mr. John

1117:90



Printed at London by J. K.

for Peter Parker Printer to the

Westminster Assembly

1688

A SERMON

PREACHED BE-

fore the Kings Maiestie at

Whitehall, on Christmas day.

ANNO 1609.

GALAT. 4. vers. 4, 5.

*When the fulnesse of time was come,
God sent his Sonne, made of a wo-
man, made under the Law.*

*That, He might redeeme, them that
were under the Law, that we might
receiue the Adoption of sonnes.*

IF, when the fulnesse of
time commeth, God sent his
Sonne: then, When God sent
his Sonne, is the fulnesse of
time come. And as this day,
God sent his Sonne. This day therefore, (so oit
as by the reuolution of the yeere it com-

[A 3]

meth

meth about) is to vs a yeerely representation of *the fulnesse of time*. So it is: and a speciall honour it is to the *Feast*, that so it is. And we our selues seeme so to esteeme of it. For we allow for euery *month a day*, (Looke how many *months* so many *dayes*) to this *Feast*; as if it were, and we so thought it to be, the *full* recapitulation of the whole yere.

This honour it hath, from *Christ*, who is the *substance* of this, and all other *Solemnities*. Peculiarly, à *Christi missâ*, from *Christs sending*. (For, they that read the ancient writers of the *Latin Church*, *Tertullian* and *Cyprian*, know that *Missâ*, and *Missio*, and *Remissa*, and *Remissio*, with them are taken for one. So that *Christi missâ*, is the *sending of Christ*.) And when then hath this Text place so fit, as Now? Or what time so seasonable to entreat of it, as This? Of *the sending of his Sonne*; as, *when God sent his Sonne*: Of *the fulnesse of time*; as, on the yeerely returne and memoriall of it.

To entreat of it then. The Heads are two. 1. Of *the fulnesse of time*. 2. And of that, wherewith it is filled. 1. *Times fulnesse*,

nesse, in these, when the fulnesse of time came. 2. *Times filling* in the rest, God sent his Sonne, made of a woman, made under the Law, &c.

In the former, (*Quando venit plenitudo temporis*,) there be foure points. 1. *Plenitudo temporis*, That, time hath a fulnesse; or, that there is a fulnesse of time. 2. *Venit plenitudo*. That, that fulnesse commeth, by steps and degrees, not all at once. 3. *Quando venit*. That, it hath a *Quando*, (That is,) There is a time, when time thus commeth to this fulnesse. 4. And, when that *When* is? And that is, *When God sent his Sonne*. And so passe wee ouer to the other part, in the same Verse, *Misit Deus; God sent his Sonne*. 1.

For the other part, (touching *the filling of time*.) There bee *Texts*, the right way to consider of them, is to take them in pieces. And this is of that kinde. And if we take it in sunder, we shall see, as it is of fulnesse, so a kinde of fulnesse there is in it: eucry word, more full then other: eucry word, a step in it, whereby it riseth still higher, 2.

higher, till by *seuen* leuerall degrees it cometh to the top, and so the *measure* is full.

1. *God sent*, the first. 2. *Sent his Sonne*, the second. 3. *His Sonne made*, the third. 4. And that *twice made, made of a woman*, the fourth. 5. *Made vnder the Law*, the fift, euery one fuller then other, still.

3. And all this, for some *persons*, and some *purpose*. The persons, *Vt nos, that we*. The purpose, *reciperemus, that we might receiue*. Nay, (if you marke it) there be two *Vt's*, *vt ille, vt nos*, that *He might*, and, that *wee might*. *He might redeeme*: and *wee might receiue*, that is, *He pay* for it, and, *wee reape* the benefit. 6. A double benefit, of *Redemption* first from the state of persons cast and condemned, *vnder the Law*, which is the *sixt*. 7. And then, of translation into the state of *adopted children* of God, which is the *seuenth*; & the very *filling vp* of the measure.

All which, wee may reduce to a double *fulnesse*. Gods, as much as *Hee* can send. *Ours*, as much as *we* can desire. Gods, in the *five* first. 1. *God sent*. 2. *Sent his Sonne*. 3. *His Sonne made*. 4. *Made of a Woman*. 5. *Made*

5.

5. *Made vnder the Law.* And *Ours* in the two latter, 6. *Wee are redeemed*, the sixt. 7. *We receiue adoption*, the seuenth.

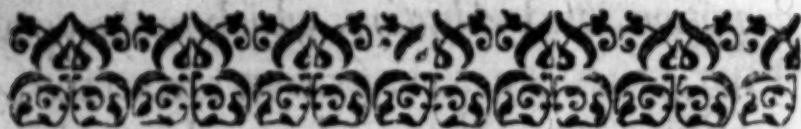
In that of *Gods*, euery point is *full*; The thing sent *full*. The *sending*, and the *maner* of sending, *full*. The *making*, and the two *maners* of making, *Of a woman*, and, *vnder the Law*, both *full*. And our *fulnesse* in the two latter, the *effects* of these two *Actes*, or *makings* of a woman *vnder the Lawe*, *Redemption*, and *Adoption*, which make vp all. That, when we were *strangers* from the *Adoption*; and not that onely, but lay *vnder the Law*, as men whom sentence had passed on: From this latter, wee are *redeemed*, (Hee *vnder the Law*, that we from *vnder the Law*) That, (being so *redeemed*) we might further *receiue the adoption of children*, (and as Hee the *Sonne of man*: So we might be made the *sonnes of God*.) Which two are as much as we can wish. And this is *Our fulnesse*.

And to these, I will craue leaue to adde another *fulnesse* of *Ours*, rising out of these, and to make a *motion*, for it. That, as it is the time, when wee from *God*, *receiue the*

[B]

fulnesse

fulnesse of his bounty: so it might be the time also, when *He* from vs, may likewise receiue the fulnesse of our duetie. The time, of *His* Bounty-fulnesse, and the time, of our *Thankfulnessse*: That it may be *Plenitudo temporis, quâ ad illum, quâ ad nos*; downeward, and vpward; from *Him* to *vs*, and from *vs* to *Him* againe: and so bee both wayes, *The fulnesse of time*.



Quando venit plenitudo temporis.

I.
*Plenitudo
temporis.*

Sap. 11. 17.

Eph. 4. 13.

FIRST, there is a *fulnesse* in Time. The terme, *Fulnesse*, carieth our conceit to *measure* straight, from whence it is borrowed: which, is then said to bee *full*, when it hath as much, as it can hold. Now, God *bath made all things in measure*: and if all things, then *Time*. Yea, *Time* it selfe is by the Apostle called, *Mensura temporis*, The measure of time. As then, all other *measures* haue theirs; so the *measure* of
Time

Time also hath *his fulnesse*, when it receiueth so much, as the capacitie will containe no more. So, *Time* is a *measure*: it hath a *capacitie*: that hath a *fulnesse*. That, there is such a thing, as *the fulnesse of time*.

But, nothing is *full* at first: no more is *Time* by and by. *Venit plenitudo*, it com-^{2.} meth, not at once, or straightwayes, but by ^{*Venit plenitudo.*} steps and paces, neerer and neerer: *Fill's*, first a quarter, and then halfe, till at last it come to the brim. And *degrees* there be, by which it commeth. *Ecce palmares posuisti* ^{*Alcuin.*} *dies meos*, Psal. 39. 6. From which word *palmares*, it is an obseruation of one of the Fathers, a man may reade his *time* in his owne hand: there is a likenesse betweene a mans *hand*, and his *time*. As in the *hand*, visibly there is an ascent, the fingers rise still, till they come to the top of the middle finger; and when they be come thither, downe againe by like descent, till they come to the little, which is the lowest of all: So is it in our *time*; It riseth still by *degrees*, till we come to the *full* pitch of our Age, and then declineth againe, till we grow to the lower end of our *dayes*.

dayes. But, howsoever it may be (as it oft
falles out) the descent is sudden, wee goe
downe headlong without degrees, goe a-
way in a moment; yet, euer this holdeth,
to our *fulnesse* we come not, but *by degrees*.

3.
Quando
venit.

Ioh. 7. 6.

Ioh. 12. 23.

Now thirdly, this *comming* hath a *Quan-
do venit*, a time, when it *commeth* thither.
As a time there is a great while, when wee
may say, *Nondum venit hora*, the time is
not yet come, while the *measure* is yet but in
filling: So at the last, a time too, that we may
say, *Venit hora*, the time is now come, when
the *measure* is full: That is, A time there is,
when *time commeth to the full*: As in the day,
when the *Sunne* commeth to the *Meridian*
Line: in the *moneth*, when it commeth to
the point of *opposition* with the *Moone*: in
the *Yeare*, when to the *Solstice*: In *man*, when
he commeth to his *full yeres*: for that is the
fulnesse of time the Apostle alledgeth, in the
three verses before.

4.
Quando.

And, when is that *When*, that *time* thus
commeth to his *fulnesse*? *Quando misit Deus*,
when God sends it: for, *Time* receiues his
filling from God. Of it selfe, *time* is but an
emptie

emptie measure, hath nothing in it: Many dayes and moneths runne ouer our heads, *Dies inanes*, sayth the *Psalmist*. *Menses vacui*, sayth *Iob*: *Emptie dayes*, *Psal.* 78. 33. *Void moneths*, without any thing to fill them, *Iob* 7. 3.

That which *fillet* time, is some memorable thing of *Gods* powring into it, or (as it is in the Text) of *his sending*, to fill it withall. *Misit Deus* is it: and so commeth *Time* to be more or lesse full; thereafter as that is, which *God sends* to fill it.

Now, many memorable *mission's* did *God* make, before this heere; whereby in some measure, hee filled vp certaine times of the yeere vnder *Moses*, and the *Prophets*: all which, may well be termed, *The implements of Time*.

But, for all them, the *measure* was not yet full: filled perhaps to a certaine degree, but not full to the brimme: full it was not (seeing it might be stil fuller) till *God sent* That, then which, a more full could not be sent.

And, That *He* sent, when *He sent his Son*, a fuller then whom, *He* could not send, nor

Time could not *receiue*. Therefore, with the *sending Him*, when that was, *Time* was at the top, that was the *Quando venit*, then it was *plenitudo temporis*, indeed.

1.

Col. 2. 9.

Ioh. 3. 34.

Ioh. 1. 14.

Ioh. 1. 16.

And, well might that *Time*, be called the *fulnesse of Time*. For, when *He* was sent into the world, in whom the *fulnes of the Godhead dwelt bodily*. In whome the *Spirit was not by measure*. In whom was the *fulnesse of grace and trueth*. Of whose *fulnesse we all receiue*, when *He* was sent, that was thus full, then was *Time* at the full.

And well also might it be called, the *fulnesse of Time*, in another regard. For, till then all was but in *promise*, in *shadowes*, and *figures*, and *prophecies* onely, which fill not, God knowes. But when the performance of those *promises*, the *body* of those *shadowes*, the *substance* of those *figures*, the *fulfilling* or *filling full* of all those *Prophecies* came, then came the *fulnesse of Time*, truly so called. Till then, it came not: then, it came.

2.

And well might it be called the *fulnesse of time*, in a third respect. For, then, the *Heire*, (that is the *world*) was come to his *full age*:
and

and so, that the fittest *time*, for *Him* to bee *sent*. For to that, compareth the Apostle their estate then; that, the former times vnder *Moses* and the *Prophets* were as the Noneage of the world; *sub Pedagogo*, in the 3. (chapter, ver. 24. *ὡς παῖς*, at their *A.B.C.* or rudiments, (as in the very last words before these) Their estate then, as of *Children* in their minority, *little differing from seruants*. For, all this while, *nondum venit*, the *fulnes* of *time* was not yet come. But a *time* there was, as for *man*; so for *mankind* to come to his *full* yeeres: That *time*, came with *Christs* *comming*, and *Christs* *comming* with it, and neuer till then, was *the fulnesse of time*; but then, it was.

And let this bee enough, for this point; more there is not in the *Text*. But if any shall further aske, why *then*, at that age of the world, the world was at his *full age*, iust then, and neither sooner nor later? I know, many heads haue bene full of deuices, to satisfie mens curiositie in that point. But, I hold it safest, to rest with the Apostle (in the second verse) on Gods *ordinance*. Let that content

tent vs. Then was the time, for that was *Tempus praefinitum à Patre*, the time appointed of the Father. For, euen among men, (though the *Father* being dead) the Lawe setteth a time, for the *Sonne* to come to his heritage: yet the *Father* liuing, no time can be prefixed, but onely when it liketh Him to appoint; and the *Father* here, liueth; and therefore let his ~~and~~ *stay* vs. *The times and seasons, He hath put in his owne power, it is not for vs to know them.* This is for vs to know, that, with his appointment, we must come to a full point. So doth the *Aposle*: and so let vs, and not busie our selues much with it. *Time* is but the *measure* or caske; that wherewith it is *filled*, doth more concerne vs. To that therefore let vs come.

2. The *degrees* are *seuen* (as I said.) To take
 God sent. them, as they rise. *Misit Deus. God sent.* That
 1. standeth first; and, at it, let our first stay be. That, will fall out, to make the *first* degree. For, euen this, that *God sent* at all, *Ipsum mittere Dei*, this very *sending* it selfe, is a degree. It is so; and so we would reckon of it, if we knew the *Sender*, and who *He* is; the *Maie-
 iestie*

iestie of his presence how great it is, and how glorious, how farre surpassing all we can see on earth.

For *Him*, for such an one as *Hee*, to condescend, but to *send*; is sure a degree. For, ynough it had beene, and more then ynough, for *Him*, to be *sent to*; and not to *send, Himselfe*. To haue sit still, and bene content, that we might *send* to *Him*, and haue our message and petition admitted; and not, *He send* to vs. That had bene as much as we could looke for, and well, if we might haue bene vouchsafed but that. But it was *He*, that *sent*: not *we* to *Him* first, nay, not *we* to *Him* at all, but, *He* to *vs*.

He to *vs*? And what were *we*, that *He* to *vs*? *Vs*, (as elsewhere he termeth vs) *meere Aliens from Him*, and *His Household*; Not that onely, but *Vs*, in case of men, whom the Law had passed vpon. (So is our estate described in the end of the Text:) for *Him*, to *send* to *Vs*, so great as *Hee*, to such as *wee*; to thinke *vs*, *tanti*, so much worth, as to make any *mission*, or motion, or to diseafe any about *vs*; This, may well be the *first*. Be

Ephes. 2.
12.

[C]

it

it then so ; that *to vs* , or *for vs* , or *concerning vs* , God would trouble *Himselfe* , to make any *sending* . A *fulnesse* , there is in this . *Full Hee* was ; a *fulnesse* there was in *Him* , (euen the *fulnesse of compassion* in His bowels ouer our estate ,) else such a *Sender* , would neuer once haue *sent* .

His Sonne .

2 .

God *sent* ; *Sent* , and *sent his Sonne* . That , (I make no question ,) will beare a *second* . Others He might haue *sent* ; and *whosoever* it had bene Hee had *sent* , it might well haue serued our turnes . If , sent by the hand of any his *Seruant* s , any *Patriarch* , *Prophet* , any *ordinary messenger* , it had beene ynough . So hitherto had bene his *Sending* . So , and no otherwise , euer till now .

Then , if to *send* by *any* may seeme sufficient ; to *send His Sonne* , must needs seeme full . For , euer the more excellent the *Person sent* , the more honourable the *sending* : the *greater He* ; the *fuller it* . Now , *greater* there is not , then *His sonne* , His *first* , His *only begotten Sonne* , in *whom the fulnes of the Godhead dwelt* ; In sending *Him* , He sent the greatest , the best , the *fullest* thing He had .

Colof. 2. 9.

To

To heape the *measure* vp yet more, with the *cause* of his *sending*, in the word *Uoluntarie*; It was *Uoluntarie*. Hee sent him not for *need*: but for meere loue to vs, and nothing else. There was no *absolute necessitie*, that He should haue sent *Him*. He might haue done what Hee intended by the meanes and ministerie of some besides. God could haue enabled a *Creature*; a *Creature* enabled by God, and the *power* of his might, could soone haue troad downe *Sathan vnder our feete*. But, if it had bene any other He had sent; his loue and regard to vs, had not shewed so *full*. It had bin *ostendit Deus charitatem*, but not, *Ecce quantam charitatem ostendit Deus*. Whomsoever He had sent 1. Iohn. 3. 1. besides, his loue had not bene *full*, at least not so *full*, as it should haue beene, if He had sent his *Sonne*. That therefore it might be *full*, and so appeare to vs for *full*; *Misit Deus filium suum*. Enough it was, in compassi- on of our estate, to haue releued vs, by *any*: Men that are in need to be releued, care not, *who* they be that doe it. Enough then for *compassion*: but not enough, to manifest

the fulnesse of his loue, vnlesse to relecue vs,
He sent his owne Sonne.

Made.

3.

This is full, one would thinke: Yet, the
Manner of his sending him, is fuller still. *Mi-*
fit filium; Filium factum. Sent his Sonne;
 His Sonne made. Sent Him, and sent Him
 made. This is a *third*. For, if He would haue
 sent Him, He should not haue sent Him,
 made: but as He was, *neither made, nor crea-*
ted, but like himselfe, in his owne estate, as
 was meete for the *Sonne of God*, to bee sent.
 To make Him any thing, is to marre Him,
 be it what it will be. To send Him made, is
 to send Him marred, and no better. There-
 fore, I make no doubt, *Christs sending* is one
 degree, *His making* is another: So to sende,
 as withall to make, are two distinct measures,
 of this filling. As He is, Hee is a *Maker*, a
Creator: If God make Him any thing, Hee
 must be a thing made, a *Creature*; and that,
 is a great disparagement. So that, how-
 soeuer the Time is the fuller, for this; He is
 the emptier: *κενός ὢν, ἀπαύστης ὢν*. The fulnesse
 of Time, is his emptinesse; The exalting of
 that, his abasing. And, this very *Exinan-*
uit

Phil. 2. 7.

uit *seipsum*, emptying Himselfe, for our sake, is a pressing downe the *measure*: and so, euen by that, still the *measure* is more full.

Yea, the very *maner* of this *making*, hath his encrease too, addeth to it still. In the word *ἡμεῖς*: which is not euery *making*, but *making it his nature*. To haue *made* Him a bodie, and taken it vpon him for a time, till He had performed his Embassage, and then laid it off againe, that, had bene much: But so to be *made*, as once *made* and *euermade*: so to take it, as neuer lay it of more, but, continue so still, *ἡμεῖς*, it to *become his very nature*; so to be *made*, is to be *made* indeed, so to *be made* is to *make* the *Union full*. And to *make* the *Union with vs full*, He was content, not to be *sent* alone, but to be *made*, and that *ἡμεῖς*, to be *made so*, as neuer *unmade* more. Our *manhood* becomming his *nature*, no lesse then the *Godhead* it selfe: This is *Filiū factū* indeed.

Made, and twise *made*, (for so it is in the verse) *factū ex*, and *factū sub*, *made of*, and *made vnder*. Of a woman; *vnder, the Law*. So, two *makings* there bee, either of them of it selfe, a *filling* to the *measure*, but,

both of them, maketh it perfectly full.

Made of a
woman.

4.

Iohn 1. 14.
Hcb. 2. 16.

Made, first of a woman: that, I take cleerly to be one. For, if *Hee*, if the Sonne of God must be made a Creature; it were meet, He should be made, the best creature of all. And if made of any thing, (if any one thing, better then another) of that: made some glorious Spirit, Some of the orders of the Angels. Nay, made, but made no Spirit, *Verbum caro factum est*, The word became flesh: made, but made no Angel: *Nusquam Angelos*: He in no wise tooke the Angels nature vpon Him.

Psal. 144. 3.

But made man, First I will aske with Dauid, *Domine, quid est homo?* Lord, what is man? And then, tell you his answere: *Homo quasi res nihili*. Man is like a thing of nought. And this he was made, this he became, made man, made of a woman; did not abhorre the Virgines wombe, (as wee sing daily, to the high praise of the fulnesse of his humilitie, to which his Loue brought Him for our sakes.) For, whatsoeuer else He had bene made, it would haue done vs no good. In this then, was the fulnesse of his Loue, as before

before of his *Fathers*, that He would bee *made*, and was *made*, not *what* was *fittest* for *Him*, but *what* was *best*, for *us*: not, *what* was most for his *glory*, but *what* was most, for our *benefit* and behoofe.

Made of a woman. For *man* He might haue bin *made*, & yet haue had a body framed for Him *in beauen*, and not *made of a woman*. But when he saith, *Factū ex muliere*, it is euident, He passed not *through Her as water through a Conduite Pipe*, (as, fondly dreameth the Anabaptist.) *Made of*, *Factum ex*: *Ex*, *dicit materiam*. Made of Her; She ministred the matter, *Flesh of her flesh*. *Semen mulieris*. Gen. 3. 15. The seed, and *Semen intimum substantiæ*, that is, the principal and very inward chiefe part of the *substance*. Made of that, made of her very *substance*.

And so haue we here now in one, both twaine his *Natures*. God sent his *Sonne*, There his *Diuine*: *made of a woman*, Here his *humane Nature*, That, from the *bosome of his Father*, before all worlds: this, from the *wombe of his mother*, in the world. So that, as from eternitie, God his *Father* might say, that

Pfal. 2. 7.

that verse of the Psalme. *Filius meus es tu, hodie genui te*: Thou art my Sonne, this day haue I begotten thee. So, in the fulnesse of time, might the *Virgin* his mother, no lesse truely say, *Filius meus es tu, hodie peperisti te*: Thou art my Sonne, this day haue I brought thee into the world.

And heere now, at this word, *made of a woman*, He beginneth to concerne vs somewhat. There groweth an alliance betweene vs: For we also are *made of a woman*. And our hope is, as, He will not be confounded, to bee counted *inter natos mulierum*: No more will He be, (saith the *Apostle*) to say *in medio fratrum*; to acknowledge vs, his Brethren. And so by this Time He groweth, somewhat neere vs.

Heb. 2. 11.

Rom. 8. 29.

Made vnder the Law.

5.

This now, is full for the vnion with our nature, to be *made of a woman*. But so to be *made of a woman*, without He be also *made vnder the Law*, is not neere enough yet. For, if he be out of the compasse of the *Law*, that the *Law* cannot take hold of Him, *factum ex muliere* will doe vs small pleasure. And He was so borne, so *made of a woman*: As, the
verity

veritie, of His conception, is in this *factum ex muliere*: So, the puritie, is in this, that it is but *ex muliere*, and no more; Of the *virgin* alone, by the power of the *Holy Ghost*, without mixture of fleshly generation. By vertue whereof, no originall soile was in Him; *Iust* borne He was, and *Iusto non est* 1. Tim. 1. 9. *lex posita*, No law for the Iust, no law could touch him. And so wee, neuer the better, for *factum ex muliere*.

For, if one be in debt and danger of the *Law*, to haue a *Brother*, of the same blood, *made of the same woman*, both (as we say) *lying in one belly*; will little auaille him, except He will also, come vnder the *Law*, that is, become his Surety, and vndertake for him. And such was our estate. As Debtors we were, by vertue of *Chirographum contra nos*, The hand writing that was against vs. Col. 2. 14. Which was our *Bond*, and we had forfeited it. And so, *factus ex muliere*, to vs, without *factus sub lege*, would haue ben to smal purpose.

No remedy therefore, Hee must bee new *made*, *made* againe once more. And so Hee was, cast in a new mould, & at his second

[D]

making

making, made *under the Law*, vnder which if He had not *beeene made*, we had beeene marred: euen quite vndone for euer, if this had not beeene done for vs too. Therefore, He became bound for vs also, entred Bond anew, tooke on Him, not only our *nature*, but our *Debt*; our *Nature*, and *Condition* both. *Nature*, as men: *Condition*, as sinfull men; expressed in the words following; [*Them, that were under the law*] for that was our *Condition*. There had indeed beeene no capacitie in him, to doe this, if the former had not gone before, *factum ex muliere*; if He had not bene, as we, *made of a woman*; but the former was for this; *Made of a woman* He was, that He might be *made under the law*: Being *ex muliere*, He might then become *sub lege*, which before He could not, but then He might and did: And so, this still is the *fuller*.

And when did He this? when was *He made under the law*? Euen then, when he
 Gal. 5. 3. was *circumcised*. For this doth S. Paul testifie, in the *third* of the *next Chapter*; Behold, I Paul testifie vnto you, *whosoener is circumcised, factus est debitor vniuersae legis*. He becomes

comes a debter to the whole lawe. At His *Circumcision* then, He entred *Bond* anewe with vs, and in signe that so He did, He shed then a few drops of his blood, wherby He signed the *Bonde* (as it were) and gaue those few drops then, *tanquam arrham vniuersi sanguinis effundendi*; as a pledge or earnest, that *when the fulnesse of time came*, He would be readie to shed all the rest; as He did. For, I would not haue you mistake, though we speake of this, *sub lege*, being vnder the law, in the termes of a *Debt* sometimes: yet, the truth is, this *debt* of ours was no *money debt*, we were not *sub lege pecuniaria*, but *Capitali*: and the *debt* of a *Capitall law*, is death: and vnder that, vnder *Death* He went, and that the worst *death* law had to inflict, euen the *Death of the Crosse*, the most bitter, reprochful, cursed death of the *Crosse*. So that vpon the matter, *factus sub lege*, and *factus in Cruce*, come both to one; one amounts to as much, as the other. Well, this He did vndertake for vs, at His *Circumcision*: and therefore then, and not till then, He had his name giuen him, the name of *Iesus*, Luk. 2. 21

a Saviour. For then, tooke He on him the *Obligation* to saue vs. And looke, what then at his *Circumcision* He vndertooke, at his *Passion* he paid, euen to the full, and hauing
 Col. 2. 14. paid it, *deleuit Chirographum*, cancelled the sentence of the lawe, that till then, was of record, and stooode in full force against vs.

Howbeit all this, was but one part of the lawe, But He was *made sub lege vniuersâ*, vnder the whole law, and that, not by his *death* onely, but by his *life* too. The one halfe of the lawe, (that is, the *Directiue* part) He was *made vnder* that, and satisfied it, by the Innocencie of his life, without breaking so much, as one iot or tittle of the lawe: and so, answered that part (as it might be, the Principall.) The other halfe of the lawe, which is the *Penaltie*, He was vnder that part also, & satisfied it, by suffering a wrongful death, no way deserued, or due by him, and so answered that (as it might be the forfeiture.) So, He was *made vnder both, vnder the whole law*. Satisfying the *Principall*, there was no reason, He should be lyable to the *forfeiture*, and *penaltie*: yet, *vnder that* He
 was

was also. And all, that the whole law might be satisfied fully, by His being vnder both parts, and so, no part of it light vpon vs.

These two then, 1. *Made of a woman.*

2. *Made vnder the lawe*, ye see, are two seuerall makings, and both very requisite. Therefore, Either hath a seuerall *Feast*, they diuide this *Solemnitie* betweene them. *Six* dayes a peece, to Either; as the seuerall moities of this *fulnesse of time*. This day, *Verbum caro factum*, The Word made flesh: Ioh. 1. 14.

That day, *Him that knewe no Sinne*, *He made Sinne*; (that is) made him vndertake to be handled as a *Sinner*, to be *vnder the law*, and to endure what the lawe could lay vpon Him. And so now, the thing sent is *full*: and *fully sent*, because *made*: and *fully made*, because, *made once* and *twise* ouer: fully made *ours*, because fully *vnited* to vs: *Made of a woman* as well as we. *Made vnder the Lawe* as deepe as we, Both *ex muliere*, and *sub lege*. So of our nature (*of a woman*,) that of our condition also (*vnder the lawe*:) So, fully vnited to vs in nature, and condition both.

3. And so we are come, to the *full measure*

[D 3] of

Verse 5.

of His *sending*. And, that we are come to the full, ye shall plainly see, by the *overflowing*, by that which we receiue from this *fulnesse*, which is the latter part of the verse, and is our *fulnesse*, euen the *fulnesse*, of all that we can desire. For, if we come now to aske, For whom, is all this adoe ? This *Sending*, This *making*, ouer and ouer againe ? It is for *vs*. So is the conclusion, *ut nos*, that *wee* might from this *fulnesse*, receiue the *full* of our wish. For in these two behinde, *Redemption*, and *Adoption*; to be *redeemed*, and to be *adopted*, are the *full* of all, we can wish our selues.

The transcendent Diuision, of *Good* and *Euill*, is it, that comprehendeth all. And heere it is. Our desire can extend it selfe no further, then to be rid of all *euill*, and to attaine all, that *good* is. By these two, (being *redeemed*, and being *adopted*) we are made partakers of them both. *To be redeemed from vnder the law*, is to be quit of all *euill*. *To receiue the Adoption of children*, is to be stated in all that is *Good*. For, all *Euill* is in being *vnder the law*, from whence we are *redeemed*; and,

and, all *Good*, in being inuested, in the heauenly Inheritance, whereunto we are *adopted*. Thus stood the case with vs: *Aliens* Ephe. 2. 12. *We were from God His Couenant*, & his kingdome: More then that, *Prisoners* we were, fast layed vp *under the Lawe*. From this latter we are *freed*: of the former, we are *Seised*: And what would we more?

Onely, this you shall obserue, that in the *Idiom* of the *Scriptures*, it is vsuall; two points being set downe, when they are resumed againe, to beginne with the latter, and so ende with the former. So is it here, At the first, *made of a woman, made under the Law*. At the resuming, Hee beginnes with the latter, *made under the Lawe*, That He might redeeme them, that were under the *Lawe*. And then comes to the former, *made of a woman*, made the Sonne of man, That we by adoption might be made the *Sonnes of God*. But this we are to marke, it is He that is at all the *cost* and *paine*: and we, that haue the *benefit* by it. At the *redeeming* it is, *ut ille*: At the *receiuing* it is, *ut nos*.

Briefly

That he
might re-
deeme
them that
were vnder
the Lawe.
6.

Briefly of either : And first, of our *Redeeming*. *Redeeming* (as the word giueth it) is a second buying, or buying backe of a thing, before *aliened* or *sold*. Euer, a former *sale* is presupposed before it. And such a thing there had gone before. A kinde of *alienation*, had formerly beene, whereby we had made away our selues, (for a *sale* I cannot call it, it was for such a trifle) our nature *aliened* in *Adam*, for the *forbidden fruit* ; a matter of no moment. Our *Persons* likewise, daily we our selues *alien* them, for some *trifling pleasure*, or *profit*, matters not much more worth. And, when wee haue thus passed our selues away, by this *Selling our selues vnder sinne*, the Law seizeth on vs, and vnder it wee are συγκαταστροφῆς *Cap .3. 23.* euen lockt vp, as it were in a Dungeon, tyed fast with the cordes of our finnes, *Prou. 5. 22* : the sentence passed on vs, and wee waiting but for execution. What euill is there not, in this estate, and on euery soule that is in it ? Well then, the first *vt*, the first ende is, *To get vs ridde*, from vnder this estate.

He

He did it: not by way of *intreaty*, step in and beg our pardon: That would not serue; *Sold* we were, and *bought* wee must be. A *price* must bee laide downe for vs: To get vs from *under the Lawe*, it was not a matter of *Intercession*, to sue for it, and haue it. No, He must *purchase* it, and *pay* for it. It was a matter of *Redemption*.

And, in *Redemption* or a *Purchase*, wee looke to the *Price*. For, if it bee at any easie rate, it is so much the better. But with an high *price*, He *Purchased* vs; it cost Him *deare* to bring it about. *Non auro, nec argento.* 1. Pet. 1. 18 Neither of them would serue, at an higher ^{19.} rate it was, euen *pretioso sanguine*. His precious blood, was the *price*, we stood him in. Which He payed, when *He gaue his life a* Mat. 20. 28. *ransome for many*.

It stood thus, betweene *Him* and *vs*, in this point of *Redemption*. Heere are certaine *malefactors*, *under the Lawe*, to suffer, to be executed. What say you to them? Why, I will become *under the Lawe*, suffer that they should, take vpon me their execution, vpon *condition*, they may be quit:

[E]

In

In effect so much, at his *Passion* He said, *Si ergo me queritis Io .18. 6. If you lay hold on me, if I must discharge all, Sinite hos abire, Let these goe their way, Let the price I pay be their Redemption: and so it was. And, so wee come, to be redeemed from vnder the Lawe.*

And this is to be marked, that *Them that were vnder the Lawe*, and, *We that are to receiue*, are but one, one and the same persons both: But being so *redeemed*, then we are our selues. Till then, the *Apostle* speakes of vs, in the *third person*, *Them, that were vnder the Lawe*, as of some strangers, as of men of another world, none of our owne: But now being *redeemed*, the stile changeth. Hee speaketh of vs, in the *first person* *ut nos*, that we: for till now we were not our owne, we were not our selues, but now we are: till this, it was the *old yeere* still with vs, but with the *new yeere*, commeth our new estate.

That we
might re-
ceiue the
Adoption
of Children

7.

Being thus *redeemed*, we are got from *vnder the Lawe*: and that is much. Till a party come to bee once *vnder it*, and feele the weight of it, hee shall neuer vnderstand this

this aright; but then he shall. And if any haue beene *under it*, he knowes what it is, and how great a *benefit* to bee got thence. But is this all? No, He leaues vs not heere; but to make the *measure* compleat, yea, euen to *flowe ouer*, He giues vs not ouer, when he had rid vs out of this wretched estate, till He haue brought vs to an estate, as good, as He himselfe is in. After our *Redemption*, we stood, but as *Prisoners enlarged*; that was all: But, still we were as *strangers*, no part, nor portion in God, or his kingdome: nor, no reason, we should hope for any. He now goeth one step further, which is the highest and furthest step of all. For further then it, He cannot goe.

That we might receiue the Adoption, (that is) from the estate of *Prisoners condemned*, be translated into the estate of *Children Adopted*. Of *Adopted*: for, of *naturall*, wee could not: That is His *peculiar* alone, and He therein onely aboue vs, but else, fully to the ioynt fruition, of al that He hath, which is fully as much, as we could desire. And this is our *Fieri* out of His *Factū ex muliere*.

[E 2]

We

We made the *Sonnes of God*, as Hee the *Sonne of man*; We made *partakers* of his *Di-*
 2.Pet.1.4. *uine*, as He of our *humane nature*. To pur-
 chase our pardon, to free vs from death,
 and the lawes sentence, this seemed a
 2.Sam.7.19 small thing to Him: yet this is *Lex hominis*.
 Mans goodnesse goeth no farther; & graci-
 ous is the *Prince*, that doth but so much. For
 who euer heard of a *condemned* man, *Adop-*
ted afterward; or that thought it not enough
 and enough, if Hee did but scape, with his
 life? So farre then to exalt his bountie, to
 that *fulnesse*; as *pardon*, and *Adopt* both, *Non*
est lex hominis hæc. No such measure among
 men, *Zelus Domini Exercituum*, *The zeale of*
 Ef.9.7. *the Lord of Hosts*, was to performe this: *The*
fulnesse of the Godhead, dwelt in Him, that
 brought this to passe.

For (to speake of *adopting*;) We see it day-
 ly; No father *adopt's*, vnlesse He be *orbe*,
 haue no childe; or if He haue one, for some
 deepe dislike, haue cast him of. But God had
 Heb.1.3. a *Sonne*, *The brightnes of his Glorie*; *The true*
character of his Substance: and no displeasure
 Mat.17.5. there was; No, *In quo complacitum est*, In
 whom

whom He was absolutely well pleased: yet, would He by *adoption*, for all that, *bring many* Heb. 2. 10. *Sonnes to Glory*. Is not this *full* on his part?

We see againe, no *Heire* will endure to heare of *Adoption*, nay, nor diuide his Inheritance, no not with his *naturall Brethren*. Then, that the *Heire* of all things, should Heb. 1. 3. admit *ioynt Heires* to the Kingdome hee Rom. 8. 17. was borne to; and that admit them, not out of such, as were *neere* him, but from such as were *strangers*, yea such as had beene *condemned* men *vnder the Lawe*, Is not this *full*, on his part? To purchase vs, and to purchase for vs, both at once? And not to *doe* this for vs alone, but to *assure* it to vs: For, as his *Father*, in this verse, sends Him: So, in the next verse, *He* sends the *Spirit of his Sonne*, to giue vs *seisin* of this our *Adoption*: whereby wee now call him, the Iewes *Abba*, the Gentiles *Pater*, as *Children* all, and He *our Father*, which, is the priuiledge of the *Adoption*, we heere receiue.

And now, are we come to the *fulnes* indeede. For this *Adoption*, is the *fulnes* of our option, We cannot extende; we, our *wish*:

Ezek. 47.
3, 4, 5.

or He, his *loue and goodnes* any further. For, what can we aske, or He giue more, seing in giuing this, He giueth all He is worth? By this time, it is *full Sea*. All the Banckes are filled. It is now, as *Ezekiels waters*, that hee sawe *flowe*, from vnder the threshold of the *Temple*: that tooke him to the *ankles* first, then to the *knees*, after to the *loynes*, at last, so *high risen*, there was no more passage.

1. From the *fulnes* of his *Compassion*, he sent to release vs: 2. from the *fulnes* of his *loue*, He sent his *Sonne*: 3. In the *fulnes* of *Humilitie*, He sent *Him made*: 4. *Made of a Woman*, to make a *full vnion* with our nature. 5. *Made vnder the Lawe*, to make the *vnion* yet more perfectly *full* with our *sinfull condition*: 6. That we might obtaine a full, deliuerance, from all *Euill*, by being *redeemed*: 7. and a full estate, of all the *ioy and Glory* of his heauenly inheritance, by being *adopted*. So, there is *fulnes*, of all handes. And so much, for the *fulnes of the Benefit*, we receiue.

Now, for the *fulnes of the duetie*, we are to performe this day. For, in the *fulnes of time*,
all

all things are to be *full*. *Plenitudo temporis*, *tempus plenitudinis*. And, seing God hath suffered vs to liue, to see the yeare run about, to this *plenitudo temporis*: if it be so, on Gods part; meete also, it be so on Our's: and that *we*, be not *emptie*, in this *fulnes of time*. It is not fit, if *He* be at the *brincke*, that *we* be at the *bottom*. But, as *we* be willing, to receiue of his: So *we* be like willing, to yeeld Him of *ours* againe; of *our duety* (I meane:) that it, to him, in a measure, & proportion be like *full*; as his *Bountie*, hath beene *full* aboue measure, toward vs. That so *from* vs, and on *our parts*, it may be *plenitudo temporis*, or *tempus plenitudinis*, the *fulnes of time*, or *time of fulnes*, choose you whether.

1. And, a *time of fulnes* it wilbe, (I knowe) in a sense: of *fulnes of Bread*, of *fulnes of brauerie*, of *fulnes of sport*, and *pastime*: and this it may be. And it hath beene euer, a *ioyfull time* in apparance, for it should be so: *with the ioy* (sayth Esay a verse or two before, *Puer natus est nobis*, vnto vs a Childe is borne) *that men reioyce with, in haruest*. Esa. 9. 3.
Not to goe from our *Text* here, with the
ioy

ioy of men that are come out of prison, haue scaped the *Lawe*, with the ioy of men, that haue got the reuerfion, of a goodly *heritage*. Only, that we forget not the principal, that this *outward ioy*, eate not vp, euacuate not our *spirituall ioy*, proper to the *Feast*: that we haue in mind, in the midst of our mirth, the cause of it, *Christs sending*, and the benefits that come thereby. And, it shall be a good signe vnto vs, if we can thus reioyce, if this our ioy can be full, if we can make a *spirituall blessing*, the obiekt of our
 Psal. 89.15 mirth. *Beatus populus, qui scit iubilationem*. Blessed is the people, that can reioyce on this manner.

2. And, after our *ioy-fulnesse*, or *fulnes of ioy*, our *fulnes of thanks*, or *thank-fulnes*, is to ensue: for, with that *fulnesse*, we are to celebrate it likewise. Our *minds* first, & then our *mouthes*, to be filled with blessing, and praise, and thanks to Him that hath made our times, not to fall into those *emptie* ages of the world; but to fall within this *fulnes of*
 Luk. 10.24 *time*, which so many *Kings & Prophets* desired to haue lined in, but fell short of; And li-
 ued

ued then, when the times were *full* of shadows, and promises, & nothing else. How instantly they longed, to haue held such a *Feast*, to haue kept a *Christmasse*, it is euident, by Dauids *Inclina celos*; by Esaies *Vtinam dirumpas celos*, *Bow the Heauens*, and *Breake the Heauens*: How much (I say) they longed for it: and therefore, that we make not light account of it. Psal. 144. 5.
Ecl. 64. 1.

To render our *thankes* then, and to remember to doe it *fully*, To forget none: To *Him* that *was sent*, & to *Him*, that *Sent*; *Sent his Sonne*, in this; the *Spirit of his Sonne*, in the next verse. To beginne with *Oscula mini filium*, it is the first duetie enioyned vs this day, to *kissethe Babe* new borne, that when his *Father* would *send Him*, sayd, *Ecce venio*, so readily: and when he would *make Him*, was content with *Corpus aptasti mihi*, to haue a body made him, meete for him to suffer in: who willingly yeelded to be our *Shilo*; to this *amice* heere; yea to be not onely *Christ*, but an *Apostle* for vs, Heb. 3. 1. Psal. 2. 12
Psal. 40. 7.
Gen. 49. 10
euen the *Apostle of our profession*.

And not to *Him* that *was sent* and *made*

[F]

alone:

alone: but, to the *Father* that *sent Him*, and to the *Holy Ghost* that *made Him*, (as by whom He was conceived.) To the *Father*, for his *mission*; The *Sonne*, for his *Redemption*; the *Holy Ghost*, for his *Adoption*; For by him it is wrought. He that *made Him* the *Sonne of man*, doth likewise *regenerate vs*, to the state of the *Sonnes of God*. And this for our *thankfulness*.

3 And, to these two, (to make the measure full) to ioyne, the *fulnesse of duetie*, euen whatsoeuer *duetifull* minded persons, may yeeld to a *bountifull minded*, and a *bountifull banded* Benefactor. And with this to begin, to consecrate this first day of this *fulnesse of time*: euen with our *seruice* to Him at the *full*; which, is then at the *full*, when no *part* is missing: when all our *dueties*, of *preaching*, and *praying*, of *Hymnes*, of *offering*, of *Sacrament*, and all, meet together. No *fulnes* there is of our *Liturgie*, or publike solemne seruice, without the *Sacrament*. Some *part*; yea, the chief *part* is wanting, if that be wanting. But our *thanks* are surely not *full*, without the *Holy Eucharist*, which is by interpretation

ration, *Thanksgiuing* it selfe. Fully we cannot
 say, *Quid retribuam Domino?* but we must an- Psal. 116.
 swere, *Calicem salutaris accipiam,* we will take 12. 13.
 the cup of saluation, & with it in our hands
 giue thanks to Him; render Him our true *Eu-*
charist, or real *Thanksgiuing* indeed. In which
 cup is the blood, not only of our redemption
 of the *Couenant*, that freeth vs from the *Law*,
 and maketh the *Destroyer* passe ouer vs: but
 of our *Adoption* of the new *Testament* also, Mat. 26. 28.
 which intitles vs, and conueyes vnto vs
 (*Testament-wise*, or by way of *Legacie*) the e-
 state we haue in the ioy and blisse of his
 heauenly kingdome, wherto we are *adopted*.
 We are then made partakers of Him, and
 with Him of both these His benefits. We
 there are made to *drinke of the Spirit*, by
 which we are sealed, to the day of our redemp- 1. Cor. 12.
 tion, and adoption both. So that, our freeing 13.
 from *under the lawe*, our inuestiture into our Ephc. 4. 30.
 new *adopted* state, are not fully consummate
 without it.

And what? Shall this be all? No, when
 this is done, there is allowance of 12. dayes
 more, for this *fulnesse of time*: that, we *shrinke*

not vp our *duety* then into *this day* alone, but in the *rest* also remember, to redeeme some *part* of the day, to *adopt* some *houre* at the least, to bethinke our selues of the *duetie*, the *time* calleth to vs for: that so, we haue not *Iob's dies vacuos*, no daye quite *emptie* in this *fulnesse of time*. Hereof assuring our selues, that what we doe in this *fulnesse of time*, will haue *full acceptance* at His hands. It is the *time of his birth*, which is euer a *time* as *accepted*, so of *accepting*, wherein, what is done, will be *acceptably* taken to the *full*: *fully* accepted, and tully rewarded by Him, of whose *fulnesse* we all *receiue*: with this condition, of *grace for grace*, euer one grace for an other.

And so, growing *from grace to grace*, finally from this *fulnes*, we shal come to be partakers of another yet behinde, to which we aspire. For all this, is but the *fulnesse of time*: but that, the *fulnesse of eternitie*, when time shall be runne out, and his glasse emptye, Apo. 10.6. *Et tempus non erit amplius*; which is, at His next *sending*. For yet once more shall God *send* him, and He come againe. At which comming,

comning, we shall then indeed receiue the
fulnesse of our redemption, not from the
Law (that we haue alreadie) but from *Cor-*
ruption, to which our bodies are yet subiect;
 and receiue the *full fruition* of the *Inheri-*
tance, wherto we are heere but *adopted*. And
 then it will be perfect, compleat, absolute
fulnesse indeed, when we shall all *be filled*
 with the *fulnesse of him, that filleth all in all.* Ephe. 1. 23.
 For, so shall all be, when nothing shall be
 wanting in any: for *God shall be all, in all.* Not, 1. Cor. 15.
 as heere He is, something, and but some- 28.
 thing in euery one; but then *omnia in omni-*
bus. And then the *measure* shall be *so full*, as
 it cannot *enter* into vs, we cannot hold it: we
 must *enter* into it; *Intra in gaudium Domini*
tui. Mat. 25. 21.

To this we aspire, and to this in the *ful-*
nesse appointed of euery one of our times,
Almightie God bring vs, by *Him*, and for *His*
sake, that in this *fulnesse of time*, was *sent* to
 worke it for vs, in his person: and worke
 it in vs, by the operation of his *blessed*
Spirit. To whom, &c.







3

8.24.14

A S E R M O N
P R E A C H E D B E F O R E

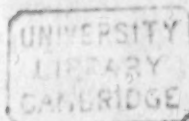
His Maiestie at White-hall,

on Tuesday the 25. of December
last, being Christmas day,



*By the Bishop of Elie, His
Maiesties Almoner.*

ANNO 1610.



¶ Imprinted at London by *Robert
Barker*, Printer to the Kings most
Excellent Maiestie.

8.2.11

A SERMON
PREACHED BEFORE

His Majesty at White-hall,

on Tuesday the 27th of December
1681.

By the Bishop of Ely.

1681

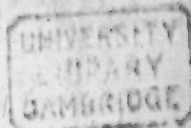
Printed at London by Robert

A SERMON PREACHED

before His Maiestie at

Whitehall, on Christmas

day last, &c.



LUKE 2. vers. 10. 11.

*The Angel said unto them: Be not
afraid, for behold, I bring you good
tidings, of great ioy, which shalbe,
to all people,*

*That, there is borne, unto you, this
day, a Sauour, which is Christ,
the Lord, in the Citie of Dauid.*



Here is a Word in this
Text, and it is *Hodie*, by
vertue whereof, *this day*
may seeme to chalenge
a special propertie in *this*
Text, and *this Text* in
this day. Christ was borne, is true any day:
but, *this day* Christ was borne, neuer, but to
day

day onely. For, of no day in the yeere can it be said, *Hodie natus*, but of *this*. By which word, the Holy Ghost may seeme to haue marked it out, and made it the peculiar Text, of *the day*.

Heb. 3. 13.

Then, it wil not be amisse, *Donec cognominatur hodie*, (as the Apostle speaketh) while it is called, to *Day*, to heare it. To morrow the word *Hodie* will be lost: This day, and not any day else, it is in season. Let vs then heare it *this Day*, which, wee can heare no day besides.

IT is then The first report, the very first newes, that came (as *this day*) of that, which maketh *this day*, so high a Feast; *The Birth of CHRIST*.

1.
Dixit Angelus.

It came by an Angel, then: No man was meete to be the messenger of it. And looke how it came then, so it should come still; and none but an Angel bring it: as, more fit for the tongues of Angels, then of men. Yet since, God hath allowed sinfull men, to be the Reporters of it at the second hand; and the newes, neuer the worse for that: Good newes is good newes & welcome, by any,

any, though the person be but euen a *foule* 2. Reg. 7. 9.
Leper that brings it. Yet, that the meannesse
of the messenger offend vs not, euer wee are
to remember this; Be the partie who hee
will, that brings it, the newes of Christes
Birth, is a message for an Angel.

This had bene newes for the best Prince
in the Earth. That these *Illis* heere, these ^{2.} *Dixit illis.*
parties, were Shepherds, that this Message
came to them, needes not seeme strange:
It found none else (at the time) to come to:
The Angel was glad to finde any to tell it
to; euen to tell it the first hee could meete
withall: None were then awake, none in
case to receiue it, but a sort of poore shep-
heardes; and to them he told it.

Yet, it fell not out amisse, that shepherds
they were; the newes fitted them well: It
well agreed, to tell Shepherds of the yea-
ning of a strange Lambe; such a Lambe, as
should *take away the sinnes of the world*; such Ioh. 1. 29.
a Lambe, as they might *send to the Ruler of*
the world for a present. Mitte Agnum Domi- Esay 16. 1.
natori terræ: Lays Lambe. Or (if ye will)
to tell shepherds of the birth of a Shep-
heard,

Eze. 34. 23. heard, Ezekiels Shepheard: *Ecce suscitabo vobis Pastorem*; Behold, I will raise you a
 a 1. Pet. 5. 4. Shepheard: the ^a chiefe Shepheard, the ^b great
 b Heb. 13. 20. Shepheard, and the ^c good Shepheard that gaue
 c Ioh. 10. 11 his life for his flocke. And so, it was not vn-
 fit newes, for the Persons to whom it came.

3. For the Maner: The Angel deliuereth it
 Dixit, Euang- *Euangelizando, Churchwise*, (and that was a
 gelizo. signe, this place should euer bee, the Ex-
 change for this newes:) *Churchwise* (I say)
 for hee doeth it by a *Sermon*, heere at this
 verse: and then, by a *Hymne* or *Antheme*
 after, at the 14. verse. A *Sermon*: the An-
 gel himselte calles it so, *Euangelizo vobis*, I
 come to *Euangelize*, to preach you a *Gospel*:
 that first. And presently after he had done
 his *Sermon*, there is the *Hymne*, *Gloria in ex-*
celsis, taken vp by the Queer of Heauen. An
 Angel makes the one: A multitude of An-
 gels sing the other. The whole Seruice of
 this day, the *Sermon*, the *Antheme*, by An-
 gels all.

4. Now the Ende of both *Sermon* and *An-*
 Euangelizo *theme*, and of the *Angels*, in publishing it, and
 gaudium *of the shepheards*, and vs, in hearing it, is
 magnum. *gaudium*,

gaudium, Ioy, for the Benefit, and Honour;
gaudium magnum, Great ioy, for the great Be-
 nefit, and great Honour, vouchsafed our
 nature, and vs, this day. Ioy, is in the *Text*,
 and if ioy be in the *Time*, it is no harme; We
 keepe the *Text*, if we hold the *Time* with
 ioy, For so the Angel doeth warrant vs to
 hold it.

Of this Angelicall, or Euangelicall mes- The diui-
 sage, or (as not I, but the Angell calleth it) sion.
Sermon; these two Verses I haue read, are
 a part. Whereof, the former, is but an *Ecce*, 1.
 exciting them to heare it, by magnifying
 the message, as well worth their hearing.
Be not afraid, for behold, I bring you good Ti-
dings, of great Ioy, which shall be, to all people.
 The latter, is the *very message* it selfe, That, 2.
there is borne, vnto you, this day, a Saviour,
which is Christ, the Lord, in the City of David.

In the former, are these points: 1.
 1. Feare not, (it is no ill newes, I bring you) 1.
 2. Nay, it is *Good newes*.
 3. Good, for it is *newes of*
Ioy.
 4. Ioy, and that no ordinary, but
great Ioy.
 5. Not to some few, but *to the*
whole people.
 6. And not *toti populo* to

all one people, but *omni populo*, to all people whatsoeuer. 7. And them, not for the present, but *Quod erit omni populo*, that is, and so shall bee, to all, as long as there shall bee any people, vpon earth. And, by vertue of this [*Quod erit*,] to vs, here, this day. *Ecce*, Behold, such is the newes I bring.

2. The message it selfe. In the latter, *the message* it selfe. The summe whereof is, *the Birth of a Childe*, *A Childe is borne*. Three things are proposed of Him. 1. This *Child is a Sauour*. 2. *A Saviour which is Christ*. 3. *Christ the Lord Christus Dominus*. For euery *Sauour* is not *Christ*, nor euery *Christ*, *Christus Dominus*, *Christ the Lord*, or the *Lord Christ*. He, is all three.

2. The Circumstances. Then haue wee besides, three circumstances, of the *Persons*, *Time*, and *Place*. 1. *The Persons* for whom all this is: twice repeated; *Euangelizo vobis* in the first verse, *Natus vobis* in the second. But this, I make some doubt of, whether it be a *Circumstance* or no; I rather hold it a principall part of the *Substance*, as, the very word of conueyance, whereby it passeth to vs. And sure,

sure, there is no Ioy either in *Euangelizo*, the *Message*: or *Natus*, the *Birth*, without it, without *Vobis*. But, if the *Message*, and the *Birth* it selfe both, be *ours*; then it is *gaudium magnum* indeed. Specially, if we adde
 2. the *Time* when, not many dayes hence, ^{2.} The Time.
 but euen *this very day*. And 3. the *Place* ^{3.} The Place.
 where: that it is in no remote Region farre
 hence, but in *the citie of Dauid*, euen here
 hard by.

And then lastly in a word; what our
 parts are to performe, to these two partes, ^{3.} Our duty
 this dayes *Message*, and this dayes *Birth* of reciprocally.
 our *Sauour*, *Christ, the Lord*.



Be not afraid.

Here is a stop, that the *Message* can- ^{They were}
 not proceede: For the sight of the ^{afraid.}
Messenger, hath almost marred the
 hearing of the *Message*. The parties, to
 whom it comes, be in such *feare*, as they be
 not in case to receiue it. *They were afraid*,
 and that *sore afraid* (as is said in the verse

before) at the sight of the Angel, that came with the newes.

So were others.

And, this was not the case of these poore men onely; others, and other maner of people were so, as well as they. This Gospel of *S. Luke* is scarce begunne; wee are yet but a little way in the second Chapter; and wee haue already, three *Noli timere's* in it: and all, as heere, at the comming of an Angel. *Feare not Zacharie*, Chap. i. 13. So, hee was afraid. *Feare not Mary*, Chap. i. 30. So, she was afraid. And now, *Feare not these* here. That it seemes to be generall, to *feare*, at an Angels appearing.

1.

2.

3.

Of what not.

What was it? It was not the *feare* of an euill Conscience: They were about no harme. *Zacharie* was at Church at his office: The blessed Virgine (I doubt not) blessedly employed: These heere, doing their duety; *watching ouer their flockes by night*: yet *feared* all. What should the matter be? It is a plaine signe, our nature is fallen from her originall: Heauen, and wee, are not in the termes wee should be: not the best of vs all.

Of what.

Angels

Angels are the Messengers of Heauen: Why of the
 Messengers euer come with tidings; but Angel.
 whether good or bad, we cannot tell. Here
 comes an *Angel* with newes from Heauen:
 what newes he brings, wee know not, and
 therefore we *feare*, because wee know not.
 Which shewes, all is not well betweene
 Heauen and vs; that vpon euery comming
 of an *Angel*, we promise our selues no bet-
 ter newes from thence; but still *are afraid*
 of the messages and messengers that come
 from that place.

That the message then may proceed, this *Be nota-*
feare must be removed. In a troubled water, *fraid.*
 no face will well be seene: nor by a troubled
 minde, no message receiued, till it be settled.
 To settle them then for it; no other way, no
 other word to begin with, but *Nolite time-*
re, feare not, and that is euer the Angels be-
 ginning. Such is our infirmity; euer he must
 begin with these two wordes, *Noli timere,*
feare not, and so he doth, seuen times in this
 Gospel.

But feare will not be cast out with a cou-
 ple of words, till they see some reason to *For no ill*
 quiet *tidings.*

quiet them. And no better reason, then to shewe, they haue no reason to *feare*: For feare is the expectation of euil, & there is no euill toward them: and so they haue no reason to *feare*; *quod trepidauerunt timore vbi non erat timor*, As if he should say; Angels haue come with *weeping* newes, as *Iud. 2. 5.* If I were such an one, if I came with sad tidings, ye had reason, ye might *feare*. But now, your *terroure* groweth out of errour. You are mistaken in me, I am no such Angel; I am *Angelus Euangelizans*, an Angel with a Gospel, one that comes with no *bad* newes. *Feare not* then. There is no euill toward.

2. No euill: and that were enough for *feare* not. But here is a further matter, not onely *priuatiue*, I bring no ill, but *positiue*, I bring you good newes. And good newes is *Nolite timere*, & somewhat besides (that is) *Feare not*, but, *Be of good cheere*. They be two degrees plainely, though one be inferred of the other. *Feare* no ill, there is none *to feare*; there is no ill, nay there is *good* towards. For *good newes* is good; in that, it represents the good it

But good tidings.

it selfe to vs, before it come. It is but words:
 true. But such words made *Iacob reuiue a-* Gen. 45. 17
gaine, when he was more then halfe dead,
 euen *the good newes of Iosephs welfare.* If Psal. 51. 8.
I might but heare good tidings (saith *Dauid*
when his bones were broken) it would make me
 well againe: That, *Salomon* said well, *A good* Pro. 13. 17.
messenger is a good medicine.

Specially this here, which is so good, as it
 carieth away the name from the rest, to bee
 called *the Gospel*, or, *the glad tidings*, as if
 none so glad, nay none glad at all without it:
 It is (saith the Apostle) *odor suauitatis*, a com- 2. Cor. 2. 15
 fortable sweete sauour. It is (saith the wise
 man) *dulcedo anime & sanitas ossium*, the Pro. 16. 24.
 sweetnesse of the soule, the very health of
 the bones. It is such (saith the Prophet) Esa. 52. 7.
as the lips are pretious, and the feet beautifull, of
them that bring it, that a *Sauour* is borne, as
 by whom, *things in heauen and things in earth*, Col. 1. 20.
 men and Angels (which were in feare one
 of another) *are set at peace*, and loue: and 1 Ioh. 14.
Loue casteth out feare, giueth the true *Noli* 18.
timere.

Good newes of ioy: For, of good newes, ^{3.} Tidings of
 there ioy.

there are more sorts then one. Good newes it had beene, if it had beene but, *Euangelizo vobis spem*. Newes of good hope: that, had bene enough, for *nolite timere*. This is more, it is of ioy. I wot well, there is a Ioy in hope, *spe gaudentes*, saith the Apostle: But that ioy is not full, till the fulnesse of time come. Nor it is not perfect, for it is allayed somewhat, with an vnpleasing mixture, which is *spes differtur*, and that (as the wise man saith) *affligit animam*. Hope deferred afflicteth the soule. *Gaudium spei* is nothing to *gaudium rei*: the hope *de futuro*, of a thing to come hereafter, nothing to the actuall fruition, of a thing present.

And indeed, till this daies newes, it was euer *Euangelium spei*: euer, in the future tense, before. Euen the very last before this, to the Blessed Virgin *Ecce concipies*, Thou shalt conceive, Shalt. So it was yet to come. This, the first in the present tense, Not, *is to be borne, is to be sent, is to come*, but, *Natus est, Missus est, Venit, is borne, is sent, is come*. *Hodie*, euen to day, takes no time. In the Citie of David, not farre hence, but euen hard by.

This

This is *Euangelizo gaudium*: This is ioy in-
deede.

But euen in *Ioy*, there be diuers degrees: 4. Of great
All are not of one size: Some there are les- ioy.
ser; some, (as this heere) *gaudium magnum*.
The fire is, as the fuell is; and the *Ioy* is, as
the *matter* is. There is not like ioy to a shep-
heard, when his Ewe brings him a lambe, as
when his wife brings him a sonne; (yet that
of a lambe, is a *Ioy*, such as it is :) But then
if that sonne should prooue to be *Princeps*
Pastorum, the *chiefe Shepheard in all the land*,
that were somewhat more: But then, if he
should prooue to bee a *Cyrus* or a *Dauid*,
a *Prince*, then certainly it were another ma-
ner *Ioy*, *gaudium magnum* indeede. As the
matter is, so is the *Ioy*. It *great* the Benefite,
great the Person, then *great* the *Ioy*. And
heere the *Benefite* is *great*, none *greater*, as
much as the sauing of vs all, as much as all
our liues and soules are woorth; therefore
great. And the *Person* *great*, none so *great*,
(it is the LORD himselfe) therefore *primæ*
magnitudinis, *great* euen as He is. Indeed
so *great* it is, that the Prophet bids vs plain-
ly,

ly, remember no more former things, nor regard matters of olde: This passeth them all, the ioy of it puts them all downe: so that none of them shall once be mentioned with it. Therefore well said the Angel, *Euangelizo gaudium magnum.*

3.
Ioy to the
people.

And great, it may be *intensue*, in the parties themselves: yet not great *extensue*, nor extend it selfe to many, not be *gaudium magnum populo*. Yes, euen that way also it is great; it is *publike ioy*, it is *ioy to the people*. And, well fare that *Ioy* where it is merrie with all. It is added purposely, this, that they might not mistake, when He sayd, *Euangelizo vobis*, hee brought *them* good newes; That though hee brought it *them*, yet not *them* onely, it was not appropriate to *them*, it was common to *others*: *They* had their partes in it, but so should *others* haue no lesse then *they*. And euery good Shepheard, will like it the better for that, will be *pro grege*, and still preferre the ioy of the whole flocke.

Esay 9.3.

In other ioyes, it fall's out as Esay tell's,
*Multiply the nation, and ye shall not encrease
thei*

their ioy : for, That which one winnes, another looses : But, *this Ioy*, the *Ioy of Puer natus est nobis*, in it, *they shall all reioyce before thee as men make merry in haruest*, and be ioyfull as men that diuide the spoile. In *Haruest*, And a good *Haruest* all the countrey is the better for. *At a spoile*, wherein euery one hath his share. That is *gaudium populi*, And such is this. Well figured in the place of his Birth; an *Inne*, which is *domus populi*, open to all passengers that will take it vp; *Iuris publici*, wherein euery one hath right. Yea, and the most common part of the *Inne*. For, though they sort themselves, and haue euery one their seuerall Chambers : in the *Stable* all haue interest, that is common. Luke 2.7. And as the place *publike*, so is the *Benefite*, and so is the *Ioy publike* of his Birth : Christmas ioy right, All fare the better for this day. *Salus populi* is the best, and so is *gaudium populi* too, and euery good mind will like it so much the better, that *All the people* haue their part in it.

And this were much, *toti populo*, to a whole people, if it were but one : But it is 6. Ioy to all people.

omni populo (say *Theophylact* and *Beda*) that is, to *All people*, which is a larger extent by farre. And it ye speake of *great ioy*, this is *great* indeed, for it is *vniversall*, it is as *great* as the world is *great*: when not the Iewe onely but the Gentile, nor the Gentile but the Iewe, not one people but *All*, keepe a feast. And at this word, *omni populo*, *nec vox hominem sonat*, It is not man that speaketh now, whose goodnesse commonly, when it is at the greatest, extendeth no further, but to one Nation: But with God, it is neuer *great*, till it come to *omni populo*. It is but a *small thing* (sayth Hee by *Esay*) to raise the tribes of *Iacob*, or to restore the decayes of *Israel*: I will giue thee a *Light* to the Gentiles, and a *Saluation* to the end of the world.

Esaï 49.6.

Luke 1.1.

Psal. 110.3.

As wee sayd of the *Inne*, euen now, the place of his Birth: So say we here, of the time of it: It is well set downe by *S. Luke*, to haue been at the Description of the whole world, for that was a meete time for the Sauour of the whole world to be borne: *The dewe of whose Birth is of the wombe of the morning*, (the Psalmist in passion of ioy misplacing his words,) the meaning is, *His Birth from the*

the wombe, is as the morning dew, which wa-
tereth and refresheth the face of the whole
earth: Not Gedeons fleece alone, but the
whole earth; Not one part, not the Iewes
onely: No partition now, but ^a *ut* *traque* *u-* ^a Ephes. 1.
num one of two: nay, one of all: all recapitu- ^b 14.
tulate in himselfe, and from him as a Cen- ^b 1. 10.
ter, lines of ioy drawen to all, and euery part
of the Circle.

And we may not passe by *Quod erit*, which
shalbe; which not onely *is*, but *shalbe*. For ^{7.}
by this word, We hold; It is our best tenure. ^{To all peo-}
Not onely to *All* that then were, (then had ^{ple that}
we bene out) but that were, or euer should ^{shalbe.}
be, to the worlds end. *Omni populo*, all people,
is the latitude or extent: *Quod erit*, that *shall*
be, is the longitude or continuance of the
ioy; *Quod erit*, that it *shalbe* a feast of ioy, so
long as any people shall be, to hold a feast
on the face of the earth. In a word, That
same *Euangelium eternum*, that S. Iohn saw in ^{Apoc. 14.}
the Angels hand, we now, heare from the An- ^{6.}
gels mouth, to be preached to euery nation, kin-
dred, tongue and people, that be, or *shalbe*, while
the world endureth.

2.
Ioy that
shall be.

So, if we reade *Quod erit*, with *omni populo*. But some reade *gaudium* with *quod erit*, *gaudium quod erit*, and make a note of that, The ioy, *quod erit*, that *is* and *shalbe*. For commonly, all our earthly ioy, is *gaudium quod est*, & *non erit*, that *is*, for the present, but continueth not; *is*, but *shall not bee*, like the
Eccle. 7. 8. *blaze of a brush-faggot*, all of a flame and out againe suddenly, in a moment. *Gaudium quod erit*, the ioy that *so is*, as it *shalbe* still, is grounded vpon the ioy of this Day, *Christ* and his Birth. Without which, our ioy, is as the ioy of men in prison, merrie for a while, but within a while sentence of death to passe vpon them. Without which, *extrema gaudij luctus occupat*, the end of all our mirth, will bee but mourning. All ioy else *is*, but *shall not bee* within a while: At leastwise *erit*,
Prou. 14. 13. *quando non erit*. A time *shalbe*, when it shall not be; *Sed gaudium meum, nemo tollet a vobis*; But *my ioy, mine*, grounded on me, nor shall euer take from you; not sicknesse, not death it selfe. Others it shall, this it shall not; but, now yee shall this Day, and euermore ye shall reioyce in the holy comfort of it.

And

And this is the magnifying of the message. 1. No euil newes, *Feare not*, 2. Nay good, Be of good cheere. 3. *Goodnewes of ioy*. 4. *Of great ioy*, 5. *Publique ioy, toti populo*. 6. *Vniuersall ioy omni populo*. 7. *Ioy to all, that are or shall be*; And againe ioy, which now is, and *shalbe* so for euer.

Now, vpon all these hee setteth an *Ecce*, and well he may; And, that is neuer set by the Holy Ghost, but *super res magnæ entitatis*, vpon matters of great moment. But vpon this Hill, vpon the top of it, that hath so many ascent's, a *Beacon* would doe well. For looke how many *Ecce's* in the Scripture, so many *Beacons*; And betweene them, as betweene these, ye shall obserue a good correspondence still. This *Ecce* here to the last ^a *Ecce concipies* of the Blessed Virgine, ^a Cap. 1. 31. That to Esay's ^b *Ecce concipiet Virgo*, That ^b Esai 7. 14 to Dauid's ^c *Ecce de fructu ventris tui*, That ^c Psal. 132. . . to Abraham's ^d *Ecce in semine tuo*; and so ^d Gene. 22. 11. vp, till ye come to ^e *Semen mulieris*: There ^e 18. they first begin, and take light one from an ^e 3. 15. other, till they come to this *Ecce natus est bodie*, the *Ecce* of all *Ecce's* the last and highest

highest of them all. And as a Beacon serueth to call and stirre vp men to haue regard: so is this here to excite them (and in them, vs all) with good attention to heare, and to heed these so great *good tidings*. And indeed, who is not excited with it? whose eye is not turned to behold this *Ecce*? whose eare standeth not attent, to heare this Chap. 1. 29. *Euangelizo*? whose heart doeth not muse, what maner of message this should be?

2. That there is borne. **T**His it is then, *Quòd natus est*. The birth of a Childe: *that there is one borne this Day*, the cause of all this ioy.

There is ioy at euery birth. *Sorrow in the trauaile* (saith our Sauour) *but after the deliuary the anguish is no more remembred, for ioy that a man is borne into the world.*

But the greater hee is that is borne, and the more *beneficial* his birth, the greater adoe is made. And among men, because there are none greater then *Princes*, and great things are looked for at their handes, their *birth's* are euer vsed to bee kept with great triumph. *Pharaos* in the Old, *Herods* in the

Gene. 40.

20.

Mar. 6. 21.

the New, both their *Natus est's*, dayes of feasting.

Now of him that is borne here, it may truely be said, *Ecce maior hic*. Beholde a greater is borne heere. One whose birth is good ^{Mat. 12. 24.} newes, euen from the pooreſt *Shepherd*, to the richeſt *Prince* vpon earth.

Who is it? Three things are ſaide of this childe by the Angel. 1. *Hee is a Sauour*. 2. *Which is Chriſt*. 3. *Chriſt the Lord*. Three of his Titles; well and orderly inferred one of another by good conſequence. We cannot miſſe one of them, they be neceſſary all. Our method on earth is to begin with *great*: In heauen they begin with the *good* firſt.

Fiſt then a *Sauour*, that is his name: *Ieſus*, *A Sauour* *Soter*; and in that name his benefit, *Salus*, *Sauing* health or *Saluation*. Such a name as the great Oratour himſelfe ſaith of it, *Soter, Hoc quantum eſt? Ita magnum eſt, ut latino vno verbo exprimi non poſſit*. This name *Sauour* is ſo great, as no one word can expreſſe the force of it. ^{In Verr. 4.}

But we are not ſo much to regard the *Ecce*,

D

how

how *great* it is, as *Gaudium*, what *ioy* is in it; that is the point we are to speake to. And for that; men may talke what they will, but sure there is no *ioy* in the world to the *ioy* of a man *saue*d: no *ioy* so great, no newes so welcome, as to one ready to perish, in case of a lost man, to heare of one, that will *saue* him. In danger of perishing; By sicknesse, to heare of one will make him well againe: By sentence of the law, of one with a pardon to *saue* his life: By enemies, of one that will rescue, and set him in safetie. Tell any of these, assure them but of a *Sauour*, it is the best newes he euer heard in his life. There is *ioy* in the name of a *Sauour*. And euen this way, this child is a *Sauour* too. *Potest hoc facere, sed hoc non est opus eius*. This he can doe, but this is not his worke: a further matter there is, a greater *saluation* He came for. And it may be, wee need not any of these, we are not presently sicke, in no feare of the law, in no danger of enemies. And it may be, if we were, we fancie to our selues to bee releued some other way. But, that which he came for, that *sauing* wee need all, and none

none but He can helpe vs to it. We haue therefore all cause to be glad for the birth of this *Sauour*.

I know not how, but when we heare of *sauiing*, or mention of a *Sauour*, presently our mind is caried to the *sauiing* of our skin, of our temporall state, of our bodily life, and further *sauiing* we thinke not of. But, there is another life, not to be forgotten, and greater the dangers; and the destruction there, more to be feared then of this here, and it would be well, sometimes we were remembered of it. Besides our skinne and flesh; a *soule* we haue, and it is our better part by far, that also hath need of a *Sauour*, that hath her *destruction*, out of which: that hath her *destroyer*, from which she would bee *saued*, and those would be thought on. Indeed our chiefe thought and care would be for that, how to escape the wrath, how to be *saued* from the destruction to come, whither our sinnes will certainly bring vs.

Sinne it is, wil destroy vs all. And (to speake of a *Sauour*) there is no person on earth hath so much need of a *Sauour*, as hath a *sinner*:

nothing so dangerous, so deadly vnto vs, as is the *sinne* in our bosome, nothing from which we haue so much need to bee *saued*, whatsoeuer account we make of it. From it, commeth vpon vs all the euill of this life: and from it, all the euill of the life to come; in comparison whereof, these here are not worth the speaking of. Aboue all then, we need a *Sauour*; for our *soules*; and from our *sinnes*, and from the euerlasting destruction, which sinne will bring vpon vs in the other life, not farre from vs, not from him of vs, that thinketh it farthest of.

Then, if it bee *good tidings* to heare of a *Sauour*, where it is but a matter of the losse of *earth*, or of this *life* here: how then, when it commeth to the losse of *Heauen*; to the danger of *Hell*, when our *soule* is at the stake, and the wel doing or vndoing of it for euer? He that could *saue* our *soules*, from that *destroyer*, were not the birth of such a one good newes trow? Is not such a *Sauour* worth the hearkening after? Is hee not? It is then because we haue not that sense of our *soules*, and the dangers of them that we haue

haue of our *bodies* : nor that feare of our ghostly enemies, nor that liuely apprehension of the eternall torments of that place, and how neere wee are to it, (nothing being betwixt vs and it, but this poore puffe of breath which is in our nostrils:) Our *carnall* part is quicke and sensible, our *spirituall* is dead and dull. We haue not the feeling of our *sinnes*, that we haue of our *sicknesse*: if we had, we would heare this newes with greater cherefulness, and holde *this day* of the *birth* of such a *Sauour*, with *ioy* indeede. We cannot conceiue it yet, this destruction is not neere ynough to affect vs. But in *no. Ier. 30. 24.* *uissimo intelligetis plane*, in the ende when the *destroyer* shall come, and we shall finde the want of a *Sauour*, wee shall plainly vnderstand this, and value this benefite, and the *ioy* of it as wee ought, and finde there is no *ioy* in the earth to the *ioy* of a *Sauour*.

There is borne a Sauour, is the first. The Angel addeth further, *A Sauour, which is* ^{2.} *Christ.* For many *Sauours* had been borne, many had God sent them, that at diuers

times had set them free from diuers dangers of their enemies, *Moses* from the *Egyptians*, *Ioshua* from the *Canaanites*, *Gideon* from the *Madianites*, *Iephthe* from the *Ammonites*, *Samson* from the *Philistims*. And indeed, the whole storie of the Bible is nothing else but a Calender of *Sauours* that God from time to time still stirred them vp.

But these all were but pettie *Sauours*, there was one yet behind, that was worth
 Matth. 1. 21 them all. One that should *saue his people from their finnes*; *Saue*, not their *bodies* for a *time*, but their *soules* for *euver*, which none of those *Sauours* could doe. One therefore much spoken of, wished for and waited for, a *Sauour which was Christ*: when he came they looked for great matters, as said the
 Ioh. 4. 25. Woman at the well side: For he was the most famous and greatest *Sauour* of all. And this is *He*, *A Sauour, which is Christ*. *He* of whom all the *Promises* made mention, and *He* the *performance* of them all: of whom all the *Types* vnder the *Lawe* were *shadowes*, and *He* the *substance* of the all: Of whom all the *Prophecies* ranne, and *He* the *fulfilling* of them

them all; *He*, of whom all those inferiour *Sauours* were the *figures* and forerunners, and *He* the *accomplishment* of all that in them was wanting. This is *He*: Iacobs ^a *Shilo*, Esayes ^b *Emmanuel*, Ieremies ^c *Branch*, Daniels ^d *Messias*, Zacharies ^e *Oriens ab alto*, Aggeys ^f *Desideratus cunctis Gentibus*. The *Desire* of all the nations then; and now the *joy* of all nations: *a Sauour, which is Christ*. ^a Gen. 49. 10. ^b Esa. 7. 14. ^c Jer. 23. 5. ^d Dan. 9. 25. ^e Zach. 6. 12. ^f Agg. 2. 8.

And what is meant by this terme *Christ*? A *Sauour anointed*, or (as in another place it is said, more agreeable to our phrase of speaking) a *Sauour sealed*, a *Sauour under Gods great seale*, That is, not as those other were, *Sauours* raised vp of a sudden, vpon some occasion; to serue the turne for the present, and neuer heard of till they came: but a *Sauour* in Gods forecounsaile resolved on, and giuen forth, from the beginning, promised and fore told, and now signed and sent, with absolute Commission and fullnesse of power, to bee the perfect and compleate *Sauour* of all. ^{Ioh. 6. 27.}

And to be it, *ex officio*: His office, his very profession, to be one, that all may haue right to

to repaire vnto him, and find it at his hands. Not a *Sauour* incidently, as it fell out: but one *ex professo*, *anointed* to that ende, and by vertue of his *anointing* appointed, set forth, and sent into the world to exercise this function of a *Sauour*: not for a time, but for euer, not to the *Iewes* as did the rest, but euen to *all the ends of the earth*. So runnes his

- Mat. 11. 28. Bill, ^a *Venite ad me omnes*. Come all: and
 b Ioh. 6. 37. ^b *Qui ad me uenerit non eijciam foras*, of them
 c 1. Tim. 4. 11. ^c *Seruator omnium hominum*, the *Sauour* of all
 d Ioh. 4. 42. ^d *Seruator mundi*, The *Sauour* of the world,) of Samaritanes, Iewes, Gentiles: of Kings, of Shepheards and all.

And there is yet more particularitie in this word *Christ*: *Three* offices did God from the beginning erect to *saue* his people by, and that by *three* acts. The very heathen tooke notice of them, *Purgare*, *Illuminare*, *Perficere*. *Priests*, to purge or expiate: *Prophets*, to illuminate or direct them; *Kings*, to set all right, and to keepe all right, in that perfection, which this worlde admitteth.

And

And all these three had their seuerall *anoin-
tings*. *Aaron the Priest*, Leu. 8. 12. *Elisa the
Prophet*, 1. Reg. 19. 16. *Saul the King*, 1. Sam.
10. 1. In the *Sauour* which is Christ; his will
was all should meete, that nothing in him
might want to the perfecting of this worke.
That *He* might bee a perfect *Sauour* of all,
He was all. *A Priest after the order of Mel-
chisedek*, Psal. 110. 4. *A Prophet*, to be heard
when *Moses* should hold his peace, Deut. 18.
18. *A King to saue his people*, whose name
should bee *Iehoua iusticia nostra*, Ie. 23. 6. *Da-
uids Priest*, *Moses Prophet*, *Ieremies King*.

And these formerly had met double, two
of them in some other; *Melchisedek*, King
and Priest; *Samuel*, Priest and Prophet; *Da-
uid*, Prophet and King. Neuer all three, but
in him alone, and so *no perfect Christ* but
He: but He all, and so perfect. By his *Priest-
hood*, to purge, expiate, and saue vs from
our sinnes, being a propitiation to God for 1. Io. 2. 2.
them: By his *prophecie*, to illuminate and saue
vs from the by paths of errour, guiding our
feet in the way of peace. By his *kingdom* prote c. 1. 79.
cting and conducting vs through the mis-

ries of this life, till He perfect vs eternally by himselfe in the ioyes of his heauenly kingdom. Rightly then, *a Sauour which is Christ.*

Now, as in the name *Sauour* there was, so is there likewise *ioy* in this Name *Christ*, and that many wayes. First, that we shall hang no more in expectation, We shall bee no longer, *Vincti Spei*, Hopes prisoners. *He*
 Zach. 9. 12. *that should come, is come.* The promised *Sauour*, *The Sauour, which is Christ*, is now borne, and when *spes* becomes *res*, then our *ioy* is full. 2. That now, there is a *Sauing Office* erected, one *anointed* to that ende, a professed *Sauour*, to whom all may resort. We shall not be to seeke, *there is a*
 Act. 4. 12. *Name giuen vnder Heauen*, whereby wee may be sure of *saluation*, the name of *Christ*. 3. That to this our *sauing*, wee haue the ioynt consent and good will of all parties; in this Name *Christ*. *Christ*, (that is) the *Anoynted*, what person is He? The *Sonne*, the *second Person*. *Anoynted*, by whom? By the *Father*: *Quem unxisti*, Acts 4. 27. the *first Person*. *Anoynted*, with what? *With the holy Ghost*. Acts 10. 38. The *third Person*. So a

con-

concurrence of *all Persons* in this Name; all willing and well pleased, with the worke of our *Saluation*. 4. If we would be saued, we would be saued *unctione*, by oyle, not by vinegar. *Et unguentum effusum nomen eius.* Cant. 1.2. And his Name is *Christ*, one that saueth by *anoynting*. 5. And if by oyle, (there bee hote Oyles) with a gentle lenitiue Oyle. And the Oyle which he vseth, wherewith he is *anoynted*, is, *the Oyle of gladnesse*. *Gladnesse* therefore must needes goe with this Name. Which Oyle of *gladnesse* is not for *Himselfe*, but for *vs*: not for *His* vse, but for *ours*. So he saith himselfe, in his first Sermon at *Nazareth*, vpon his Text out of Esa. 61. 2. *The annoynting* (this Oyle of *gladnesse*) *was vpon him* to bestowe it vpon vs: and of vs; vpon them especially, that through a wounded conscience, were troubled with the *spirit of heauinesse*, to turne their heauinesse into *ioy*. Glad then; that Hee is come: that by his office is to *saue*: and come with the good liking of all: to *saue* vs by Oyle: and that *the Oyle of gladnesse*.

And yet to make our *ioy* more full, the Angel addeth the third. *A Saviour, which is* ^{3.} Christ the

Christ. Christ the Lord. For neither is this all. He is not *Christ* onely. Wee must not stay there. For the Name *Christ* will agree, hath beene and may be imparted to others besides. Many a *King* in Scripture, hath had the honour to cary the Name of *Christ*, but with a difference. The King, *Christus Domini*, the Lords *Christ*: He, *Christus Dominus*, the Lord *Christ*, or *Christ the Lord*. Consider then how great this *Childe* is, whose Anoynted, Kings themselves are. For if they be *Christi Domini*, the Lords Anointed, *His* they are, for *He* is the *Lord*. The *Lord* absolute, without any addition; ye may put to it what yee will, *Lord* of men and Angels, *Lord* of heaven and earth, and all the Hosts of them. *Dominus Christorum*, and *Dominus Dominorum*, *Lord* paramount ouer all.

Heb. 7. 4.

Eut, why the *Lord*? Because this name of *Christ* will sort with men. Nay, as Hee is *Christ* (that is *Anointed*) He is *man* onely. It is his name as *man*, for *God* cannot be *anointed*. But Hee that should saue vs would be more then *man*, and so more then *Christ*. Indeed, *Christ* cannot saue vs. Hee that must saue

saue vs must be the *Lord*. For *such a Saviour* Heb. 7. 28.
it behooueth vs to haue, as might not begin
the worke of our *Saluation*, and leaue it in
the midst, but goe through with it, and
make an end too; which the former *Sauis-
ours* could not doe. Formerly, euer their
complaint was, that their *Saviours*, their
Christs died still, and left them to seeke: their
Kings, and *Priests*, and *Prophets* dropt away
still; for *they were not suffered to endure by* Heb. 7. 23.
reason of death. But this *Saviour*, this *Christ*,
because hee is the *Lord*, endureth for euer,
hath an euermlasting Priesthood, kingdome, &
prophecie, and *so is able perfectly to saue them*
that come to God by him. This is one reason,
why, hither wee must come at the last, to
Christ the Lord, and till we be at it, we be not
where we should. Els our *Saviours* will die,
and leaue vs destitute.

But the mayne reason is set downe
by Esay, *Ego sum, Ego sum*, (saith God
himselfe) *Et præter me, non est seruator.* Esa. 43. 11.
It is I, I that am the *Saviour*, I am, and
besides me, there is no *Saviour*. None in-
deed, no true *Saviour*, but the *Lord*. All o-
ther

ther are short, *Vana salus hominũ*, sayth the Psalme, *mans saluation is vaine*, any *saluation* is vaine, if it be not the *Lords*. 1. Those *Christs*, that were not the *Lord*, could saue but the *bodie*, and not one of them quicken *his owne soule*: *Christ that is the Lord*, can saue *soules* and *bodies*, his *owne* and *others* both. 2. Those *Christs* that were not the *Lord*, could saue but from *carnall enemies*, with armes of flesh: *He* from our *ghostly enemies*, euen spirituall wickednesses in heauenly places, from *Abaddon* the great destroyer, of the bottomles pit. 3. They, that were not the *Lord*, could saue but from *worldly calamities*, could but prune and take of the twigs (as it were:) *He* from sinne it selfe, and so plucketh it vp by the roots. 4. They, that were not the *Lord*, put it off but for a time, and after it came againe, *Temporall* onely. *He* for euer, once for all: and *is become Author of eternall saluation*, to all that depend on him. And marke that word [*eternall*:] For none but the *Lord* can worke *eternall saluation*. 5. They all had need of a *Sauour* themselves, and, of this *Sauour*; Hee needs

Heb 5.9.

needs none, receiues of none, imparts to all;
 as being not a *Sauour* onely, but *Salus ipsa*
in abstracto, Saluation it selfe, (as *Simeon* cal- Ver. 30.
 leth him,) of whose fulnesse we all receiue. To Io. 1.
saue, may agree to man. To be *saluation*, can
 agree to none but to *Christ the Lord*. To
 begin, and to end: to saue soule and bodie,
 from bodily and ghostly enemies: from
 sinne the roote, and miserie the branches:
 for a time, and for euer; to be a *Sauour*, and
 to be *Saluation* it selfe, *Christ the Lord* is all
 this, and can do all this. Now then we are
 right, and neuer till now *A Sauour, which is*
Christ the Lord.

But the name *Lord*, goeth yet further:
 not onely to *saue* vs, and set vs free from dan-
 ger, to deliuer vs from euill: but to state vs in
 as good and better condition, then we for-
 feited by our fall, or else though we were *sa-*
ued, we should not *saue* by the match. To
 make vs then *sauers*, and not *sauers* alone,
 but *gainers*, and that great *gainers* by our
saluation, he doeth further impart also the
 estate annexed of this last title, euen what-
 soeuer he is *Lord* of himselfe. And he is *Lord*
 of

of life sayth S. Peter. Act. 3. 15. Life then he imparts. And he is Lord of Glory sayth Saint Paul, 1. Cor. 2. 8. Glory then he imparts. And he is Lord of Ioy. *Intra in gaudium Domini. Enter into the ioy of the Lord.* Matth. 25. 21. Ioy then He imparts. Life, and Glory, and Ioy, and makes vs Lords of them, & of whatsoever is within the Name, and title of Lord. For, hauing thereto a double right, by *Inheritance* as the Sonne, Heb. 1. 2. And by *purchase* as a Redeemer (for *therefore he died, and rose againe that he might be Lord of all*, Rom. 14. 9.) contenting himselfe with the former, He is well pleased to set ouer the latter to vs, and admit vs with himselfe into his estate of ioynt purchase of heauen, or whatsoever he is owner of, that, in right of it, we may euter into the *life, glory, and ioy, of our Lord*, and so be *saued* and be *sauers*, & more then *sauers*, euery way. This also, is in the word *Lord*: this benefit further we haue by it.

And now, if we will put together, *Natus* and *Seruator*, *Seruator* and *Christus*, *Christus* and *Dominus*, *Dominus* and *Natus*: Borne and

and *Saujour*, *Saujour* and *Christ*, *Christ* and the *Lord*, the *Lord* & *Borne*: take them which way ye wil in combination, any of the *four*, then haue we histwo natures in one person. In *Seruator* his *Godhead*: None but *God* is a *Saujour*. In *Christus* his *Manhood*. God cānot be anointed, *Man* may. In *Dominus* his *diuine* againe; the *Lord* from heauen. In *Natus* his humane nature, directly, *borne of a woman*. Both euer carefully ioyned, and to be ioined together. When *S. Matthew* had begun his Gospel thus. *The booke of the generation of* Matth. 1. 1.
Iesus Christ the son of Dauid, one nature, His humanitie: *Saint Marke* vvas carefull to begin his thus; *The beginning of the Gospel* Mar. 1. 1.
of Iesus Christ the Sonne of God, the other nature, His diuinitie. But *Saint Iohn*, hee ioynes them, *verbum caro factum est*, the Iohn 1. 14.
Word became flesh. *Verbum* the Word, there is *Dominus*; and *Caro* the Flesh, that is, *Natus*.

And euen this very *coniunction* is a new ioy. For that such an one, that the *Lord* would condescend to be *borne*, (besides the *benefit*,) there is also matter of *Honour*. Euen that He,

so great a person, would become such as
 we are, would so esteeme our nature, as to
 take it vpon him. This, certainly is a great
dignitie and exaltation of our nature, and it
 is matter of new *ioy*: that *He* would so high-
 ly value it, as to assume, associate, and vnite
 it into one person, vwith the *Sonne of God*.
 By this, wee see why a *Sauour*: vwhy *Christ*:
 vwhy *the Lord*. A *Sauour*, his name of *benefit*,
 whereby he is to deliuer vs. *Christ*, his
 name of *Office*, vwhereby he is bound to vn-
 dertake it. *The Lord*, his name of *power*,
 vwhereby he is able to effect it. We see also
 why *Man*, and why *God*. First, So it should
 be, for of right none vvas to make satisfacti-
 on for *man*, but *man*. And in very deed none
 was able to giue satisfaction to *God*, but
God. So that, being to satisfie *God* for *man*, He
 vvas to be *God* and *man*. Secondly, So vve
 would wish it our selues: If we would be *sa-*
ued, we vwould be *saued* by one of our owne
 nature, not by any stranger. He *is borne*, and
 so one of our owne nature. Again, it wee
 vwould be *saued*, we vwould be *saued*, by no
 inferiour, but by the best: Hee *is the Lord*,
 and

and so the very best of all. And so, our desire is satisfied euery vway.

This blessed *birth* of this *Sauour which is Christ the Lord*, thus furnished in euery point, to saue vs thoroughly, body and soule, from *Sinne* the destruction, and *Sathan* the destroyer of both, and that, both here, and for euer; this blessed, and thrise blessed *birth*, is the substance of this dayes solemnitie, of the Angels *message*, and of our *ioy*.

And now, to the *Circumstances*: and first of the persons *vobis*, I bring you good tidings; That to you is borne, &c.

The Circumstance of the Person to whom.

We finde not any word through all, but there is *ioy* in it: and yet all is suspended, till wee come to this one word [*Vobis*,] this makes vp all. This word therefore we shall do well euer to looke for, and when we find it, to make much of it. Nothing passeth without it; it is the word of application. But for it, all the rest are loose, this girds it on, this fastens it to vs, and makes it *ours*. But for it, we are but in their case, *Quid nobis & tibi?* What haue we to doe with thee? This

Mat. 8. 29.

Sauour Christ the Lord, in this good time and fit place, *Quid ad nos?* What are we the better? *Omni populo*, is somewhat too generall, and the hundreth part of them, shall not be benefited by him. We would heare it in more particularitie. Why, *vobis*, for you it is, *Borne for you*: yea, now ye say somewhat.

Euangelizo vobis, and Natus vobis.

And twise it is repeated for failing, in either verse once. *Euangelizo vobis*, and *natus vobis*, that ye may know the message is yours and the birth is yours: therefore, the message is sent to you, because the birth concerneth you. But yours they be, both.

The vse we haue of it.

Esa. 9. 6.

Heb. 2. 16.

vers. 14.

May we then be bold to change the person, and vtter it in the *first*, which he doth in the *second*, and say *nobis*? We may sure, *Puer natus est nobis*, *Esay* hath said it before vs. And thereby, lieth a mysterie; The Angels they say, *Vobis*, The Prophets were men, men say, *Nobis*. Bid the Angel say, *Nobis*, he cannot, neither sing nor say it: *Angelis* he cannot, to Angels, *Nusquam Angelos*: but *Hominibus*, vnto men, he can and doth. And this is a speciall high prerogatiue; that which the

the Angels can neither sing nor say, *wee* can doe both.

If then he be *borne to vs*, it is to some end. *Esay* tels vs what it is, when he expoundeth *Natus*, by *Datus*, *Borne to vs*, by *Giuen vs*. *Borne*, to bee bestowed vpon vs. And if *giuen vs*, bestowed vpon vs, then hee is *ours*. *Ours* as a *Sauour*, *ours* as *Christ*, *Ours* as the *Lord*. *Ours* His *Benefit*, His *Office*, His *Power*: His *Benefit* to saue vs, His *Office* to *under- take* vs, His *Power* to assure vs. *Ours*, His *saluation*, as *Iesus*, His *anointing*, as *Christ*, His *Dominion*, as the *Lord*. And if *He* be *ours*, then all *His* are *ours*. *Omnia eius nostra sunt*. Luk. 15. 31. His *Birth* *ours*, and if His *Birth*, all that follow His *Birth*, *ours* too.

Now then, seeing *He* and *they* be *ours*, will it not be well done, to make our entrie, to take seisin of him and them, and dispose them to our best benefit? And how can we doe that better? Then, as *God* hath offered *Him* to vs, *this day* that he was *borne for vs*: so *we* reciprocally *this day* that *He* is *borne*, offer *Him* againe to *God*, as the best pleasing Oblation that we can offer him. *To day*, as in

the *Temple* aliue, for our morning oblation: And when the time cometh of his death, offer Him as on the *croffe*, slaine for our eue-ning Sacrifice. So shall we as *Bernard* wisheth vs, *Vti nostro, in vtilitatem nostram, & de Salvatore salutem operari*. Employ, or make vse of him for our best behoote: drawe his proper extract from Him, and worke *Saluation* out of this our *Sauour*.

Now, a word onely, what is to be done on our parts, & that respectiue to these two points, what we are to returne to them, what to this *Message*, and what to this *Birth*.

Our duty
reciprocally.

I. To heare
the message

To the *Message* *Euangelizo vobis*, this we are to returne, this is due to a *message*, to *heare* it. And, that we doe, and that is all; we come to the *Sermon*, wee *heare* it, and little we doe besides. But we *heare* it but heauily, with a faint affection (God knoweth:) wee *heare* it not as an *Ecce*, as matter of high admiration: we *heare* it not as *gaudium magnum*, with that alacritie, and cheerfulness wee should. We *heare* it not as *nobis*, as if it neerly touched vs, but as a matter that little concerned

cerned vs, it skiled not much, whither wee heard it or no. Many meaner things affect vs more, but this should be the ioyfullest *hearing* that we euer *heard*.

And shall we not likewise performe some *duety* to *Natus est*? yes euē to that also. And not *heare of Him*, and let *Him* alone: *heare* his *tydings*, and let *Him* *sele* goe. 2. To receiue him.

He was borne for vs, and giuen vs, *Natus nobis*, and *Donatus nobis* (both goe together in the Prophet) To a gift the duety that belongeth properly, is to *receiue* it. If *He* be *Natus nobis*, & *Donatus nobis* I trust we will take order he be *Acceptus à nobis*. If borne vs, and giuen vs, it is our part then, we can doe no lesse then *receiue Him*. We euacuate the gift, disgrace both the giuer & it, if we vouchsafe not to *accept* of it.

How is that? How shall we *receiue Him*? who shall *giue Him* vs? That shall one, that will say vnto vs within a while, *Accipite*, Take, *This is my Bodie by the offering whereof* Heb. 10. 10 *ye are Sanctified. Take, this is my Blood, by the shedding whereof ye are saued.* Both, in the holy Misteries ordained by God, as pledges
to

to assure vs, and as Conduit Pipes to conueigh into vs, this and all other the benefits, that come by this our *Sauour*.

Verely, vpo his *memorable dayes*, (of which this is the *first*) we are bound to doe something in *memorie*, or *remembrance of him*. What is that? Will yee know vvhat it is? *Hoc facite, Doe this in remembrance of me.*

Something would bee thought on to *returne him for all his benefits*, and *this day* for this *first*, the fountaine of all the rest; *His Birth*: Some thanks would be rendred Him for it. And how can we doe that better, then as we are taught by him, that studied the point of *Quid retribuam*, and resolved it thus, no way so well, as by *Accipiam Calicem*: *I will take the cuppe of Saluation*, and so doe it: So, with it taken into our h ads, *giue thanks to the name of the Lord*. And *when* better then *to day*? *Hodie* as we are here directed. What better *day* then on *this day*, the very *day* he was bestowed on vs. To deterre *him*, no longer, then *hee* did vs. He deferred not vs at all, but as soone as *hee* was *borne*, sent vs word the *same instant*: and shall

Psa. 116-12

shall we deferre *Him to beare of vs an other time*; and not be as ready on our part to *receiue him* instantly, as he was on his, to *bestow himselfe*, euen presently, as soone as He was *borne*? Sure somewhat would be done more then ordinarie, *this day* of His *birth*, the *day* it selfe is more then ordinarie.

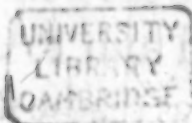
And let this moue vs. If euer there be a day of saluation, *Ecce hic est dies salutis*, Behold, this is it, when a *Sauour is borne vnto vs*. If euer an accepted time, *Ecce tempus acceptum*. Behold, now it is, this is that time. The *birth day* hath euer bin a time accepted. Then, one king forgauē the trespassse of his *Gen. 40. 21* Seruant, and receiued him to Grace. An other, being pleased, was readie in his bountie to haue giuen away the *one halfe of his* *Mar. 6. 23.* *kingdome*. Our *Sauour Christ*, Our *Lord*, on his *birth day* will be no worse then they. His bountie then, no lesse then theirs.

Let vs then make this so *accepted a time* in it selfe, twise acceptable, by our *accepting*: which, He wil acceptably take at our hands. Let vs honour *this day*, with our *receiuing*: which He hath honoured by his first *giuing*:

G

Yeelding

Yeelding him euermore, (but *this day*, the day
of it, chiefly,) our vnfained hearty thank-
giuing for this so *good newes*; for this so
great a gift; both of them *this day* vouchsa-
ted vs: in Him and for Him, who was him-
selfe the gift, our *Sauour, Christ, the Lord*. To
whom with the *Father*, and *the holy Ghost*,
three Persons, one immortall, euerliuing,
inuisible, onely wise G O D; be all
honour, glory, blessing, praise,
and thankesgiuing, this day
and for euer.



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